

**Mosaic Faith.**  
—  
BY M. B. CRAVEN.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt.—Heb. 11:24-25

[illegible]

Moses willingly became son-in-law to a man connected with a race of people so detestable to him that when his followers overrode them he was ready to slay them as they were about to turn to be slaughtered. As there is no account of his wife after the massacre, she no doubt fell a victim to his desire for their general extermination. He seems to have ignored his marital obligations to her after they parted at the inn, in consequence of a dispute about citizenship, in which she declared him to be a "blatant liar." It is probable that this incident broil that the Lord displayed his gallantry in favor of Zipporah, by seeking to kill Moses. (Ex. 4:24-26) Whether he associated with her after she was returned to him by Jethro,

The narrative does not state whether or not his faith is not vindicated by the historic record. He never made any pretensions to faith, as taught by the apostle, and was evidently as ignorant of the truth as he was of the way to life and eternal salvation, as a wandering Arab of the present day. The term faith occurs but once in the whole course of his religious judicial administration, and it is applied to him rather than something that applied by the apostle, because of not teaching the doctrines of future life in his religious jurisprudence. The apostle to have said, "by faith he expatriated with the Lord against returning from Midian to Egypt," would have been saying that he did so without fearing the wrath of the king; for the statement that he feared when he found his guilt was known, fully contradicts the assertion that he believed in God's promises by aggrandisement of the Israelites, through their success in battle to obtain possession of Canaan. While his faith is exalted by theo-

[illegible]

—Moses never suffered affliction with the so-called "people of God," for the reason that he forsook the country before its rulers had a chance to make him suffer for his crime. He suffered none with them during the first forty years of his life under his god-mother Tharmath, nor in the second forty with Jethro in the land of Midian, where he was so well satisfied that he protested against leaving to take command of the untutored Israelites, whom the apostle charitably says he chose to suffer affliction with. Instead of suffering affliction with them during the forty years that he

1

A black and white portrait of a woman, likely a historical figure, shown from the chest up. She has a high, ornate hairstyle with dark hair and is wearing a dark garment with a light-colored, possibly lace or ruffled, collar. The image is a high-contrast, grainy reproduction, possibly a photocopy or a stylized print.

MISS LOTTIE FOWLER.  
A Brief Sketch of Her Life.

Miss Lottie Fowler, whose portrait appears above, arrived in this City on last Friday, from England, and has taken rooms in the Belfrage.

[illegible]

Miss Fowler, as a seaman, had not long to wait before she was able to find a suitable future prospect to have had no "certain fabric" when she predicted the blowing up of the ship. She was then in the employ of the Union Metallic Cartridge Co., where 800 men, women and children were employed. She was then in the employ of the Union Metallic Cartridge Co., where 800 men, women and children were employed. She was then in the employ of the Union Metallic Cartridge Co., where 800 men, women and children were employed.



An

naturally irate at this partial stoppage of business just at a time when anxious governments were awaiting the execution of large or

for carting, with which to smash up  
men of men.' The explosion, however, really  
take place, one of the workmen, as foretold  
the scene, was offered up a living sacri-  
and clairvoyant truth in the end prevailed  
of the fascinating science, which he explained  
paraphrase of the idea given in Bailey's  
sisters "—"Time is not counted by years, but  
heart throbs." Clairvoyance measures  
by space, and not by Old Moore's Alms-  
god. So that periods of time can hardly be  
regarded. In this prophecy the explosion was  
anticipated at the beginning of the week, but  
the fore-footed messenger did not trumpet  
the news. The clairvoyant, T. A. T. T. T. T.  
states that the nature of the event may be  
scant, while the period of its occurrence

[illegible]

the prosecution, will mark standard legal procedure for the defense. Crowds of reporters eagerly watched the case, which was held in public. Crowds of spectators also witnessed the genuineness of prophecies given, and the verdict of the Court was in favor of the defense. Crowds of spectators also witnessed the genuineness of prophecies given, and the verdict of the Court was in favor of the defense. Crowds of spectators also witnessed the genuineness of prophecies given, and the verdict of the Court was in favor of the defense.

used despotic control over them, the story is that his dogmatic tyranny was of greater affliction to them than all suffered at the hands of their alien taskmasters; as shown by expressing desire to return to their former bondage, thus escape his religious despotism. Thus, there was no affliction, but staled the pages of history by outrageously affliction others, saying his people by thousands when his claim demanded it.

aspire therein that enduring emotion  
natural inheritance of those reputed peo-  
ple. God, contrary to the testimony of their  
Prosperity is shown to have identifi-  
ed as the people of Jehovah. When  
thought and worshiped according to the  
requirements of their Duty, so as to de-  
clare the name of his people, enjoyment and  
happiness are invariably said to have been the  
When they ~~and~~ affliction it  
is a consequence of forsaking him and be-  
ing some other people's God.

re in Egypt, it merely added by the  
 as typical of the doctrine of faith as  
 the Jews of Chanaan, whose law was  
 not to take a man's life, and then ran  
 to save his own, and afterward in the  
 to take a man's life, as more a "reproach  
 than the commendation of such be-  
 lievers." The Jews, however, were  
 as he is theologically maintained to be,  
 it is to any truth in his respect—not  
 as he is, it was fulfilled in Jesus-prophet,  
 in whose thought and forgiving precepts  
 the Jews were to find their own  
 and taught by him. Thus the text, like  
 the statement of John in general, that  
 the Jews are "in darkness," is illustrated  
 by a confession in certain examples  
 of a connection with historic reality,  
 which is to be interpreted in the  
 and which is to be interpreted, with works  
 to the Jews, as the cause of Jesus, would  
 be a reproach to the extent of infamy.

Interesting Letter from J. M. Peebles.

FOR JOURNAL:—It is very evident that the physical eye does not see essential

for the spiritual bodies of our spirit  
that appear at materializing seances.  
The clairvoyant eye can see the material-  
habitants of the heavens. In holding  
a person a gloved hand, it is not the  
glove, see, but the glove that covers it.  
It does not materialize in the sense that es-  
pirit becomes matter. But spirit an-  
swering the chemistry of the spheres gath-  
ers spheres of mediums and the elements of  
atmosphere and polarizing the particles  
into the drape that covers the individ-  
uals—often, however, a personifica-  
tion.

learned M. Dubois, connected with the Academy of Sciences, assures us that he has analysed the metallic substance of the meteorite, and that the elements at eighty degrees north latitude are, says he, "invisible and insoluble grains of a cosmic oxygen floating in space."

Thiessler, who has proximately determined the proportion of solid corporeal elements, and has analysed the same at the Academy of Sciences, declares that the proportion of solid matter is not less than 90 per cent, and that the remainder is sufficient to produce an important part in the pyrolysis of the terrestrial atmosphere. It is thus "cosmic carbon," floating in space, and which, when it enters the atmosphere, it passes to the atmosphere of the earth, that earth collects, accretes, and condenses, and which, when it enters the atmosphere, it passes to the atmosphere of the earth, that earth collects, accretes, and condenses, and which, when it enters the atmosphere, it passes to the atmosphere of the earth, that earth collects, accretes, and condenses.

**"THE PEOPLE'S HELLS.**  
law of opposites torments the universe.  
is light and darkness—straight lines  
ives; so there are heavens and hells. It  
are "many mansions in the Father's  
"so are there many prisons in the Win-  
of diakkedom. The life that each

[illegible]

**MAGNETIC HEALERS.** **Quackery**  
true that "fools push in where angels  
tread." Magnetic quackery is quite as

[illegible][illegible]

SHAKEN SPIRITUALISM.

...the great secret, the Shakers have  
"initial gifts" and believe in the prom-  
nence of spirits. The B thropic of  
is located at Mt. Lebanon, New  
the supreme authority is vested in the  
constituted of two brothers and two  
one of the bishops, that is, overcours,  
ly given a definition of Shakerism.  
own words "Shakerism is a recog-

is God, dual in principle, spirit vs. mat-  
of God through human and angelic

revelation has been in progress from  
own.

manifested to our age through Jesus

...and teaching.  
...manifested through Mother Ann  
...in manifestation through their  
...evidence of these manifestations being  
...Christlike, will be in harmony with  
...of old, primitive truths revealed by  
...mumia, which have been stated as ex-  
...perience.  
...is a history which conserves all  
...revelations of truth, while it continues  
...truth as but humanity (individually  
...can be developed to comprehend  
...of God.

**BETWEEN SPIRITUALISM AND DAR-  
WINISM.**

...that my Anti-Darwinian forty-page  
...for sale at the Remont-Pantheons  
...price 80 cent., and  
...a star within a circle, the pose of our mo-  
...sign. It is well. As your re-  
...our admirer friend, Hudson Tuttle,  
...is extremely, I shall, when giving  
...for perfectly, I shall, when giving  
...his work. In the meantime,  
...the prince of scholars says—

and a very gentlemanly one, the grandfathers, father, and son; either brother of the present famous quiet man, who lives not far from me that—among his grandfather's friends—suffered with his legs in the cold, everything from a clammy, watery atmosphere, many of his claims that I read in the 'Origin of Man' and other books; that he had by himself made me that man was a doctor, but had gone far toward me that he and his so-called science had brought the present gentleman very near to him. I was











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**P** **O** **V** **I** **C** **K** **E** **R** **V** **.** **A** **n** **g** **i** **n** **a** **, M** **a** **i** **n** **e**  
**r** **a** **, M** **a** **i** **n** **e**

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Anda! As thou with

with its advancing wave the whole line of modern thought. Prof. Lyster, flourishing a police court summons to stay its course, is as tedious a spectacle as Mrs. Partington with her mop pushing back and fighting the Atlantic Ocean. The old lady should have confined her attention to adding Mr. Lyster

Holy Ghost in the first person, but then, consistency is not an element of Orthodoxy. So we set down Methews' statement as count number one. Eusebius, the "Holy Father" and Bishop of Caesarea, 315 A. D., in speaking of the same God under the title "Holy Ghost

own eyes. He is guilty of robbery, fraud and theft on a large scale in several instances, and especially in commanding his favorite band to borrow under pretense of returning the money, jewels, and other valuable property of the Egyptians, and then destroying their lives in the most brutal manner. He is guilty of death

With all good thoughts, with all good words,  
with all good deeds, we draw nigh unto thee.  
Tale, thy body, the fairest of all bodies—  
that which we call the sun we invite Maṇḍa-  
Aṅkura, the greatest among the great lights.  
May power and strength come to me accord-

The best purity we praise. What is fairest,  
what pure, what immortal, what brilliant, all  
that is good. The good spirit we honor, the  
good kingdom we honor, and the good law,  
and the good rule, and the good wisdom.

With all good thoughts, with all good words,  
with all good deeds, we draw nigh unto thee.  
Tale, thy body, the fairest of all bodies—  
that which we call the sun we invite Maṇḍa-  
Aṅkura, the greatest among the great lights.  
May power and strength come to me accord-

The best thing we praise, what is richest,  
what pure, what immortal, what brilliant, all  
that is good. The good spirit we honor, the  
good kingdom we honor, and the good law,  
and the good rule, and the good wisdom.





## ST ?

[illegible]











at a spirit, good or bad, has anything to

children's fingers, is too absurd a supposition to be entertained for a moment. We are driven, therefore, to the conclusion that what has been written (by honest operators) has its origin

[illegible][illegible][illegible]

Now, observing that no conscious or intelligent agency in shaping these answers is attributed to the young persons whose hands were on the board, and who, it appears, did not know anything of the matter concerning which the answers were made, it would be reasonable to say, as we desire nothing but a true philosophy on this matter, be worth while to look at the answers critically at the answers and statements accompanying them, and the further explanations accompanying them. For convenience, the answers may be classified as follows:

Answers that were substantially in the line of the proprietor's own mind when he asked the question: "How many brothers did the (Marysville) have?" "Where did the formerly" etc.

(To be continued.)







apart the shackles of Church and State. However, plead here; there are no sh

















<b>To One Gifted with Second-Sight.</b>	Unallem is true"—but why this "if?" Is not	exhibits a most daring unaccountableness by	GOD, MESSIAHISM, AND IMMORTALITY	Painful Narrowness.
---	--	---	----------------------------------	---------------------

Among the sermons printed in our issue of yesterday was one preached by a clergyman of

the Methodist denomination in this city upon the recent Brooklyn calamity, which, in this day of thought, and knowledge, and freedom from superstition, must have caused a shock to every one who read it. Stated briefly, the

theme of his sermon was the bold declaration that the burning of the theatre and the roasting of the victims gathered within its walls was a visitation of God. The reason for this visitation is to be found in the astonishing statement: "Would it be said that a gracious

Providence had nothing to do with the fact that Talmage's church was burned just a hour before the morning service, thus preventing great destruction of life. Of course, but one inference can be drawn from this remarkable coincidence of events, namely, that Tal-

mage's church was burned without desecration of life, because his congregation is composed of good people, and that the Brooklyn Theatre was burned, while it was crowded, because the audience was made up of sinners or bad people.

ple. But why, if both these considerations were visitations of God, was it necessary to burn Talmage's church at all, since the people are good; and why, in the second place, if it be wrong to go to the theatre, were 1,800 of the bad ones allowed to escape and 360 to be

burned? It will not do to answer this question by specifying it as one of the Divine mysteries. If this clergyman has authority to assume that God personally visited this calamity upon the theatre, he certainly will not strain his words with his hearers to say that the

discrimination was made. Again, if he assumes that the salvation of Mr. Tammage's people was owing to the interposition of Divine Providence, how will he explain the loss of life in the Santiago Cathedral during the hours

of service, the horror of the Holyoke Church disaster in New England a year or two ago; the killing, maiming, and mangling of hundreds of Sunday school children in New York recently; and numerous other similar disasters to people engaged in the very service of worship.

The intelligent readers of *The Tribune*, however, and the intelligent public everywhere will hardly care to meet this clergyman with

serious arguments. His statement will only be met with a sorrowful protest against their narrowness and want of charity. The kind of doctrine which he advances would have been believed by the superstitious laity of past centuries, but intelligent Christians are reject-

ing them more and more every day. As people become acquainted with the ordinances governing the universe, with the principles of science, with the laws of health, with the inexorable regulations of Nature in fire and storm and all natural phenomena, with the possibilities

that inevitably await the violation of these laws, and the failure to adopt precautions and proper remedies, they recognize: the inevitability and immutability of Nature in all her operations, and the question at once asserts it-

self. Why did God give man his intelligence, his senses, his instinct, his brain, except to appreciate these laws, to understand them, and to obey them? They recognize that the Great First Cause works through general laws, and that the minor laws of the universe are made

apparent to man, and the necessity for obeying them enforced by the penalty of pain, whence it is that under similar circumstances there would have been the same loss of life in the Brooklyn Theatre if the audience had been apprized of solist. The same, then, which

would assume the calamity at Brooklyn to be a visitation of God must assign the same cause to all calamities,—to the destruction of life by lightning, tornadoes, explosions, cyclones, shipwreck, the plague, cholera, and all epi-

demics,—the decimation of an army by war or the destruction of an individual by disease which he has incurred by his own imprudence. (This would place upon the throne of the universe a being breathing fire and slaughter and characterized by qualities of hate, wrath

and vengeance, surpassing even the attribute of the most wrathful gods of mythology. In one respect it is to be regretted that such doctrine should be preached from the pulpit at this time. It is mischievous, because thousands of people know it is fallacious and

upon other doctrines. If a public teacher of religion will deceive in one thing, may he not deceive in others? Would it not be more prudent and discreet for such teachers to keep

abreast with scientific knowledge and the progress of human thought, and to know the feelings and convictions of the people whom they seek to instruct, before they advance superstitions of past ages?—*Chicago Tribune.*

**The suit of Victoria C. Woodhull, against  
G. Jones, editor of the Western Messenger.**

any interest in the questions involved, or the subject of Spiritualism, the JOURNAL is

valuable paper. Holding no fellowship with the so-called "social freedom" of the Woolhull stamp, it is an able advocate of the philosophical and phenomenal teachings of modern Holism. It is a weekly sight.

per, price \$3 15 per annum. Send for specimen copy.—Piquabuck (Bristol, Conn.) Valley Gazette.

A close-up photograph of a dark, cylindrical metal rod or wire. The surface appears slightly textured or worn. The rod is oriented horizontally and occupies most of the frame.

## CONCLUSION

Seriously, had not my friend Headley better employ his fine talents in giving us another clever book or two about "Washington and his Generals," and leave Mr. Pischette, and all that more wonderful personage, Mr. Nicotriety, to take care of themselves?

We are obliged here to part company with Mr. H., and pass on for the purpose of having a few words under this same head with the

the pin-ball, to that extent, will be deflected from its position. By means of the *Torsion Balance* electrometer, invented by Coulomb, the presence of almost the smallest conceivable fraction of a grain of electrical force in your Fiaschette or your table might be detected; and with these delicate tests within reach, tell us not that the movements in question are caused by electricity till you have proved it positively and beyond all dispute.—  
*William Fiddler, in Chicago Nature*

4th. That the introduction of any book as a text book that teaches, or is supposed to teach any dogmas or particular religious tenets into our common schools as a reading or text book, reserves, and will receive the condemnation of a right thinking mind.

5th. That the object of the so called National Reform Society to foist God into the Constitution of the United States, asserting that Jesus is the Ruler of the Nations, and that the Bible is the fountain of all law: is a com-

The next was a lady who had often matered and was immediately recognized by Blatherwick as his wife. She spoke a few words to him bidding him to cheer up and look at the bright side of things, for better times would come.

Next a gentleman appeared whom Mr. Rip called Mr. Stratton. He answered to that name, and in a plain clear voice addressed a personal remark to Mr. R.

Mr. Brown followed and closed the session

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